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THE

# Banner of the Covenant.

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AUGUST, 1854.

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## Historical Sketches.

[For the Banner of the Covenant.]

### THE CHURCH OF OUR FATHERS.

[Continued from page 168.]

CHRISTIANITY had already overthrown the Paganism of the Roman Empire; and it either would have infused sufficient strength into the political organization of that system, to have enabled it to sustain the shock of barbaric invasions, or it would have conquered those who conquered Rome.

To quote again from the same writer, (Taylor's Ancient Christianity,) "The kingdom of the wicked one was visibly shaken; and new counsels must be followed, and new measures must be tried. The first endeavour was to check the rising moral energy, by calumnies and tortures; but these methods of open violence only added fire to it. What then remained to be attempted? The arch Ahithophel was not to be so soon baffled, and presently he took a more crafty and a far more effectual course: 'If we cannot fight with this new power upon the open field, we may do better, we may *wall it in*.' In other words, the monastic scheme was suggested and set going. The enemy found his ready agents in the church, and a proclamation was loudly made on all sides, to this effect: That all who aspired to perfection, should throw up their interests in this world's affairs, and shut themselves up in houses dedicated to sanctity and prayers. In every part of Christendom, the regenerative force of Christianity was forthwith cloistered; and although the endeavour to exterminate the Gospel had every where failed, the scheme which entombed it, every where prospered."

While Monachism thus gave an open field to barbarism and corruption, what was the kind of religion which it developed within its own pale? The history of the dark ages shows its horrid character, while the secret places of many monasteries, now laid open, give ocular demonstration of its cruelty and impurity. Places of torture, infants' bones, various contrivances of imposture on the credulous devotee, all show its unholy and barbarous character.

"The virtues, indeed, or supposed virtues which had induced a credulous generation to enrich so many of the monastic orders, were not long preserved. We must reject, in the excess of our candour, all the testimonies that the middle ages present, from the solemn decla-

ration of council's reports of judicial inquiry, to the casual evidence of common fame, in the ballad or romance, if we would extenuate the general corruption of these institutions. In vain new rules of discipline were devised, or the old corrected by reforms. Many of their worst vices grew so naturally out of their mode of life, that a stricter discipline could have no tendency to extirpate them. Their extreme licentiousness was hardly concealed by the cowl of sanctity. I know not by what right we should disbelieve the reports of the visitation under Henry VIII., entering as they do into a number of specific charges, both probable in their nature, and consonant to the unanimous opinion of the world." Hallam, Vol. IV. p. 200.

The following quotation, cited by Robertson, (I. 282,) shows what was the idea of religion entertained in the middle ages: "He is a good Christian who comes frequently to church, who presents the oblation which is offered to God upon the altar, who doth not taste of the fruits of his own industry until he has consecrated a part of them to God, who, when the holy festivals approach, lives chastely, and who, in the last place, can repeat the Creed and the Lord's Prayer. Redeem, then, your souls from destruction, while you have the means in your power. Offer presents and tithes to the church; come more frequently to church; humbly implore the patronage of the saints; for if you observe these things, you may come with security in the day of retribution, to the tribunal of the eternal Judge, and say, Give to us, O Lord, for we have given to thee."

The learned translator of Mosheim says: "We see here a large and ample definition of a good Christian, in which there is not the least mention of the Son of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity towards men."

It has often and freely been asserted, that learning owes almost every thing to the monks, and that the relics of ancient literature which have descended to the present age, were preserved by their care. In regard to this, we may refer to the declaration of Hallam, (IV. 436,) that "during the dark ages, properly so called, or the period from the sixth to the eleventh century, it is unusual to meet with quotations, except from the Vulgate or Theological writers. The study of Rome's greatest authors, especially her poets, was almost forbidden." A change took place in the twelfth century; but it appears to have arisen from sources extraneous to ecclesiastical influences, and was even hostile to the church. The influence of the famous Abelard, the development of civilization in Provence and Languedoc, the country of the Albigenes, and emancipation from the canon law, all led to this result. Hallam, IV. 377, 397, 439.

The monks themselves were generally very ignorant. Alfred tells us, that in his day, "from the Humber to the Thames, there was not a priest who understood the Liturgy in his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the sea, the ecclesiastics were still more ignorant." Another writer says, the clergy were "more given to eating than reading, and would collect libras than read libros, &c. Greek was for a long time almost entirely unknown; and it was customary, when any sentence in that language occurred, to pass it over, saying, 'It is Greek, and it is not read.'" Many monasteries of considerable note had only one Missal. Robertson, Charles V., Prel. Essay, n. x., pp. 279, 280.

It has been said that we owe many of the manuscripts, by which the ancient classical writings have been preserved, to the monks. It is true, that these have been preserved in their monasteries; yet it can scarcely be said that we owe them to their care. "So gross and supine," (says Hallam, IV. 442,) "was the ignorance of the monks, within whose walls these treasures were concealed, that it was impossible to ascertain, except by indefatigable researches, the extent of what had been saved out of the great shipwreck of antiquity."

"Poggio Bracciolini, who stands perhaps at the head of the restorers of learning in the earlier part of the fifteenth century, discovered in the monastery of St. Giles, among dust and rubbish, in a dungeon scarcely fit for condemned criminals, as he describes it, some valuable manuscripts of learned authors." (Hall. IV. 444.)

Many works have been irretrievably lost, in consequence of being erased in order to write some superstitious legends in their stead. Whether the monks may have been the means of preserving more than would have otherwise come down to us, is questionable. But at all events, they deserve little credit for what they saved, rather by a kind of happy accident, than from an appreciation of its value.

Hallam says, (IV. 177 :) "In almost every council, the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992, that scarcely a single person was to be found in Rome itself, who knew the first elements of letters. In Spain, not one priest of a thousand, about the age of Charlemagne, could address a common letter of salutation. In the time of Dunstan, in England, it is said none of the clergy knew how to write or translate a Latin letter."

The benevolence of the monks has been highly lauded; and it has been said that monasteries were a species of almshouses, where the poor were provided for, and hospitals, in which the sick received the kindest attention. We would be unwilling to detract from their just honour, so far as this may be the case; but we think their excellence in reference to it has been greatly exaggerated.

Hallam, (IV. 198,) a very impartial writer, says: "It is a strange error to conceive that the English monasteries, before their dissolution, fed the indigent part of the nation, and gave that general relief which the poor laws are intended to afford. *Piers Plowman* is indeed a satirist, but he plainly charges the monks with a want of charity:

'Little had lords to do to give land from their heirs,  
To religious that have no ruth, tho' it rain on their altars;  
In many places there the parsons be themselves at ease—  
Of the poor they have no pity, and that is their poor charities.'

On this subject, the reflections of Isaac Taylor are instructive: "Vast wealth came under the control of spiritual persons. Even those virtues of which there was so much talk in the Nicene church, as, for example, alms-giving, were rendered impracticable by the monastic rules. A monk, who could never be the master of an obolus, how could he practise that capital virtue? The monk who, just as the reluctant miser makes his will, did all the charity of his life at one stroke, in resigning his estate to the church or the monastery, did none at all in the eye of reason and Christianity. Christian alms-giving is the imparting daily, or as occasions arise, to the needy, something which is man's own, and which he might retain to his own proper use."

Indeed, the character which monasteries possessed as eleemosynary institutions, was one great means of enriching them, and thus of promoting the sensuality of their inmates. It was highly beneficial to bestow a penny on the poor man, when it was likely to bring a pound into the hands of the monk. The inmates of the monasteries were fond of luxurious living; and notwithstanding vows of poverty, and self-denial, and profession of indifference to worldly indulgence, they seem to have "fared sumptuously every day."

"Ignorance and jollity," says Hallam, "were their usual characteristics. Hunting was one of their favourite occupations. The monks of St. Denis represented to Charlemagne, in 774, that the flesh of hunted animals was salutary to the sick, and that their skins would serve to bind books in the library."

An Archbishop of York, in 1321, seems to have carried a train of two hundred persons, who were maintained at the expense of the abbeys on the road, and to have hunted with a pack of hounds from parish to parish. "As the bishops and abbots were feudal lords, it was not to be expected that they should debar themselves of pastime." Most of the monks were like the one whom Chaucer describes so quaintly:

"He yave not of the text a pullet hen,  
That saith that hunters be not holy men,  
Ne that a monk when he is rekkeless,  
Is like to a fish that is waterless:  
This is to say a monk out of his cloister,  
This ilke text held he not worth an oister.  
And I say his opinion was goode,  
What should he study, and make himselven woode,  
Upon a book in cloister alway to pore,  
Or swithen with his hands and laboure."

*Chaucer's Cant. Tales, p. 25.*

It has also been maintained that the monastic institution was the great protector of liberty to the lower orders of society; and tended to promote social equality, and to obtain for the oppressed their rights, and secure them from aggression. It is true that injured innocence often found a shelter in the monastery; but it is also true that the ægis of its protection was sometimes extended to the vilest criminals. And no one is ignorant with what arrogance a Dunstan and a Becket trampled upon the rights of their sovereigns and the liberties of their nation. It was indeed by Monachism that the papacy was especially sustained, and thus the greatest bondage which has ever been imposed upon mankind was fostered and supported. The liberty of its own victims was destroyed; and if it sometimes was a barrier to the tyranny of others, it was only because it asserted and exercised a more arrogant despotism itself.

An eminently philosophical writer, (Guizot, *Civil.*, p. 138,) thus refers to the influence of the church of Rome during the middle ages: "By softening the rugged manners of the people, by raising her voice against a great number of practical barbarisms, and doing what she could to expel them, there is no doubt but the church largely contributed to the melioration of the social condition. But with regard to politics, properly so called, with regard to all that concerns the relations between the governing and the governed—between power and liberty—I cannot conceal my opinion, that its influence has been

baneful. In this respect, the church has always shown herself as the interpreter and defender of two systems, equally vicious, (in the Christian Reformation)—that is, of theocracy and of the imperial tyranny of the Roman empire—that is to say, of despotism, both religious and civil. Examine all its institutions, all its laws; peruse its canons, and look at its procedure, and you will every where find that the maxims of the theocracy or the empire predominate. In her weakness, the church sheltered herself under the absolute power of the Roman emperors; in her strength, she laid claim to it herself, under the name of spiritual power. We must not here confine ourselves to a few particular facts. The church has often, no doubt, set up and defended the rights of the people against the bad government of their rulers; often, indeed, has she approved and excited insurrection; often, too, has she maintained the rights and interests of the people in the person of their sovereigns. But when the question of political securities comes into debate between power and liberty; when any step was taken to establish a system of permanent institutions, which might effectually protect liberty from the invasions of power in general, the church has always ranged herself on the side of despotism."

Hallam states, (I. 233,) that while "the clergy, and especially several popes, enforced," (manumission of the lower orders, who were held as slaves,) "as a duty, upon laymen, and inveighed against the scandal of keeping Christians in bondage—they were not, it is said, equally ready in performing their own parts: the villeins upon church lands were among the last who were emancipated."

Such we believe to be the correct views of the Monastic Institution; and while detraction is ungenerous and base, yet flattery is equally contemptible. It was by means of the monks, especially, that religion became corrupt; and from their influence the church of Rome derived her character, as delineated with an unerring pencil, in the Apocalypse.

We may admire the cathedrals and the abbeys of the middle ages, for their splendid architecture; but yet no associations should lead us to palliate or approve of the corruptions which they enshrined. The loathsomeness of the putrefying corpse is not prevented, though it may be concealed and forgotten, by the magnificence of the tomb in which it rests. The pyramids or the Parthenon may be viewed with admiration, as the relics of exalted taste; but the systems of religion with which they are associated, are not thereby made true and pure. We trust the sickly sensibility, which prefers the romantic to the real, may not blind us to the enormities which the monastic system developed, strengthened, and tended to perpetuate.

"And what is penance with her knotted thong,  
Mortification with the shirt of hair,  
Wan cheeks, and knees indurated with prayer,  
Vigil and fastings, rigorous as long,—  
If cloistered avarice scruple not to sway  
The pious, humble, useful secular,  
And rob the people of his daily care—  
Scorning that world whose blindness makes her strong?  
Yet more, round many a convent's blazing fire,  
Unhallowed threads of revelry are spun,  
There Venus sits disguised as a Nun,

And Bacchus, clothed in semblance of a Friar,  
Pours out his choicest beverage, high and higher."

Wordsworth.

What wonder is it, that a nation, exasperated, because deceived, dishonoured, and degraded to the dust, should entirely overthrow such institutions—where every vice found a resting-place, and where impiety and ignorance walked hand-in-hand, to bind with chains all the high and holy aspirations of the human soul?

"Alas! of fearful things,  
'Tis the most fearful when the public eye  
Abuse hath cleared from vain imaginings,  
And taught the general voice to prophesy  
Of Justice armed and Pride to be laid low."

*Ibid.*

(To be continued.)

[For the Banner of the Covenant.]

### Theological Discussion.

THE CONSIDERATION OF THE PHRASE, "HIS PEOPLE," ROM. XI. 1.

Continued from page 118, April Number.

The posterity of Abraham, by Isaac, were pre-eminently God's people. It is remarkable that, although Adam, Seth, Enoch, Noah, Shem, and many such others were, on covenant ground, acknowledged to be sons of God, yet we never find that God, when speaking of his covenant relationship to men, says, I am the God of Adam, I am the God of Noah, of Shem, or of any other; but to every reader of the Bible the phrase, I am the God of Abraham, I am the God of Isaac and of Jacob, are familiar phrases. The reason of this is obvious. Although to some of those mentioned, God gave the promise of the Saviour, yet with none of them, save with Abraham, did God *formally* enter into a covenant. None of them, but Abraham, did he call out from the rest of mankind to be, together with his posterity, by Isaac, a peculiar people to himself. To the posterity of no other man, before the advent, did God give so distinct and formal an ecclesiastical constitution, as he did to that of Abraham. With him he distinctly settled the order of admission into his Church by a standing and significant *seal*. Hence the phrase—rather the declaration—which God himself makes, as a preface to the commission to Moses to go down and deliver the Israelites from Egyptian bondage: I am the God of Abraham, etc. And when it is said that they shall come from the East and West, and North and South, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven, we must not suppose that their happiness is owing any more to the presence of those illustrious characters than to that of Adam, Seth, Noah, or Enoch. The meaning is, their happiness rests on the same foundation as that on which God covenanted with Abraham, Isaac, and Jacob. The *substantial constitution* of the Church is *one*. By formal covenant, this was given *first* to Abraham, accompanied by a significant sign and *seal*, in the use of which the Church of God was to be distinguished from all other corporations, till the promised Seed should come.—Hence the *covenanted* descendants were "His people."

*Questions.*—What people before the advent were, as a nation, pre-eminently God's people? Were not Adam, Seth, Enoch, Noah, Shem,

and others, upon covenant ground, acknowledged sons of God after the fall? Do we find that God, when speaking of his covenant relationships to men, proclaimed himself to be the God of Adam, Enoch, Noah, or any of the others? Of whom, on this ground, *did* he declare himself the God? Give some of the reasons why he did so with respect to Abraham, Isaac, and Jacob. What man, with his posterity, did he call out and separate from all other nations, till the advent of the promised Seed? To what man and his posterity did God give the *first distinct and formal* constitution of the Church in this world? With whom did he first formally covenant, and settle, by a significant sign and seal, the order of admission into the Church until the promised Seed should come? Are those some of the reasons why God proclaimed himself to be the God of Abraham, Isaac, and Jacob?—What did the Redeemer mean when he said, They shall come from the East and West, from the North and South, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven? Is the *substantial* constitution of the Church always the same? To Abraham and his posterity did God give this constitution, by covenant, with sign and seal, to continue till the Messiah should come?

The Abrahamic covenant *was* the *covenant of grace*. For this doctrine we give the following reasons: first, the covenant of grace is a spiritual covenant, including temporal blessings. The promise to Abraham included temporal blessings—even all the land of Canaan, for an everlasting possession, Gen. xvii. 8. It also secured spiritual blessings: I will be a God unto thee and thy seed after thee, Gen. xvii. 7, (last clause.) This fact is an undeniable characteristic of the covenant of grace; therefore the Abrahamic covenant was substantially the covenant of grace. Second, whatever promise or covenant has Christ for its subject-matter, cannot be other than the promise or covenant of grace. But the Abrahamic covenant had Christ for its subject matter—*thy Seed, which is Christ*, Gal. iii. 16, therefore, again: The Abrahamic covenant was, substantially, the covenant of grace. Third, its provisions were intended for Gentiles as well as for Jews: And in thee shall all families of the earth be blessed, Gen. xii. 3, (last clause.) The covenant of grace is no mere national covenant. It contemplated the redemption and salvation of God's elect from all kindreds, nations, tongues, and people. And so also ran the promise to Abraham. Here, therefore, again: the Abrahamic covenant is proved to be the covenant of grace. Fourth, the sign and seal of it, *circumcision*, was significant of the leading doctrines of the system of grace.

The doctrine of atonement, by the shedding of blood, is a fundamental doctrine of the gospel plan. Without the shedding of blood there is no remission. Heb. ix. 22: "As circumcision symbolically taught the doctrine of original sin, it also respected the manner in which it should be taken away." Being a *seal* "of the righteousness which is by faith," it surely symbolized that righteousness by which sin is "covered." As an act of excision, it taught that for sin man deserved to be cut off; but, as it had special reference to the Messiah, it taught that he would "be cut off, though not for himself," Dan. ix. 26. It was performed on every male; for the promised Seed was to be "a Son born and a Saviour given." It was fixed to the eighth day, which may have had reference to the resurrection of Christ, be-

cause that, on the eighth day from the commencement of the Jewish week, he rose from the dead. The doctrine of regeneration is a fundamental doctrine of the system of grace. This doctrine was significantly taught by circumcision. Thus we read of the circumcision of the heart, Deut. x. 16; Rom. ii. 29. The circumcision of the heart is nothing less than its regeneration. The males of the covenant people, both old and young, were all subjected to the *initiatory* rite, and thereby were taught that all were "under sin"—that all needed redemption, and that all stood in need of moral and spiritual cleansing. Thus we see that the very sign and seal of the Abrahamic covenant argue its gracious character. In the fifth and last place, we may notice that the covenant with Abraham could not, by any after transaction, be *disannulled*. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, *cannot* disannul—that it should make the promise of none effect," Gal. iii. 17. To deny, in the face of these scriptures and scriptural facts, that the Abrahamic was substantially the covenant of grace, is manifestly to deny the divine testimony, and divide the visible Church of God.

*Questions.*—What, substantially considered, was the Abrahamic covenant? What is the first given reason to show that it was substantially the covenant of grace? According to this reason, what sort of blessings does the covenant of grace include? Did the promise to Abraham include these blessings? Give the proof in each case. What conclusion does this proof warrant us to draw in respect to the character or nature of this covenant? What is the second reason above given? According to this reason, what was the subject-matter of the promise to Abraham? Give the proof. Does this accord with the matter of the covenant of grace? What, then, is the conclusion? Give the third reason. According to it, for whom were the provisions of the Abrahamic promise intended? Give the proof. Give the fourth reason. What doctrines of the system of grace did circumcision symbolize? As an act of excision, what did it signify? On whom performed? On what day after birth? What might this signify? Of what was it a seal? Give the proof. Prove that it symbolized the doctrine of regeneration, and that it taught atonement by the shedding of blood. As an *initiatory* rite on young and old, what did it teach? State the fifth reason. Prove that the Abrahamic covenant could not be disannulled. And say, were not the people who, as a nation, were taken into this covenant pre-eminently God's own people?

GAMMA.

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### Miscellaneous.

[For the Banner of the Covenant.]

#### OUR DUTY TO OUR OWN.

Rev. and dear Sir,—Is not this a remarkable age? The spirit of change is extensively falling on the inhabitants of the world. The long-standing despotic dynasties of the earth are tottering under its influence. The boundary lines, which have long marked divisions among men, are rapidly disappearing. Whether the moral and religious condition of man shall be benefited by those changes, which are so extensively taking place, is yet to be seen. But whilst the advocates

and admirers of ancient constitutions, forms, distinctions, customs, and usages cling with tenacious grasp to their old and revered associations, the spirit of change threatens, as some would say, or as others would say, promises to embrace within its mighty and extensive influence every social constitution of man, political, civil, ecclesiastical, and even domestic. It is not my intention to swell this remark here. But it is worthy of notice that, whilst change is continually advancing on all those grounds, each distinct party seems to be more or less jealous of some other party, whilst the larger party generally evinces the desire to swallow up the smaller body. But merit depends neither upon mere bulk nor upon numbers. The smaller may be the better body, and therefore may have better reason to both maintain and retain its distinctive existence. The lion's *size* gives him no claim over the lamb's *right*.

By all parties, however, it is granted that each body has the right to take care of their own. A priest, once urging the "great Dan's" election, said, "God takes care of his own, our Nick takes care of his own, and why should not we take care of our own?" And so say I; why should not *we*—why should not *Reformed Presbyterians* take care of their own? Granted our Church is comparatively small; but her influence for good has been felt by bodies, too, who have not been backward to despise her for the last 165 years. And now, when cognate bodies, who have so long looked down upon her, begin to acknowledge her existence, by evincing the desire to draw her on and merge her into their own folds, would she not stultify herself by losing sight of her distinctive existence, and by tamely submitting to be eaten up in both name and thing? Therefore let her, in the face of all changes, "stand fast;" and whilst others go forward in advancing the common Christianity, let not our Church stand back. To cognate Churches, acting a faithful part, let her say, Whilst we desire to abide by the same things, whereunto we have already attained, we are also ready to go on with you unto perfection. We rejoice to see the evangelical efforts of others, and we are pleased to see them succeed in their evangelical Church extension; but we feel also the obligation to sustain and extend our own. Our harvest, compared with the number of our labourers, is great. The demand for our labouring men is great. Our churches are more numerous than our ministers. This is as it ought to be, and speaks well for our people.—Wherever there is an opening, there ought to be a church, because, without it, neither a minister nor an organization can be well expected. It is therefore silly to ask, What is the use of building churches if we have not men to preach in them all. Our wealthy members should be ready to aid in the erecting of houses of worship wherever they are needed. In this way a new field is taken into and identified with the Church, even where there is no minister.

And here we are free to say that our Church will not be true to the interests of her own mission-field should she neglect to aid the strenuous efforts of the brethren in Nova Scotia and New Brunswick for Church extension there. In addition to six or seven houses of worship, long since erected in the original field, five or six more are now in progress. In what field, occupied so long by only one man, have ten or twelve churches been erected within the bounds of our Church during the last twenty-five years? Who is willing to go and work in

this part of the vineyard Who will show his love to the reformation cause there by furnishing materials to build the brethren a synagogue? We say *who?* "That which thy hand findeth to do, do it with thy might."

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(For the Banner of the Covenant.)

#### THE BURDEN OF THE LAW AND THAT OF THE GOSPEL.

By the sin of Adam, man lost all right to eternal life and happiness, and became doomed to eternal misery. God, however, through motives of pure mercy procured one who should suffer in his stead, and make a complete atonement for the sins not only of Adam but of all his posterity. By simply accepting this substitute and believing on his name, all might avail themselves of this atonement and be saved. This transaction, called the Covenant of Grace, has had two dispensations, that of the Ceremonial law, previous to the actual sufferings and death of Christ, and that of the gospel, which is to continue to the end of the world.

During the first of these dispensations, the church was in bondage to the law. Christ had not come; but his coming was prefigured by the numerous and burdensome observances of the Mosaic ritual. These all had their direct reference to him, and were fulfilled in him. Salvation was not obtained *by* them; but they shadowed forth great spiritual truths, of the utmost importance to believers. By their observance believers, though more slowly than under the gospel dispensation, grew in grace, and increased in the knowledge which maketh wise unto salvation.

The object under each of the dispensations was the same. The glory of God was equally the aim of each. Under the law God's glory was promoted and made manifest, amid the darkness of the heathen world around, by sacrifices and oblations. God's word was preserved, and a race was still kept separate from the idolatrous nations around them to do him service. But now the command has gone forth: "Go ye into all the world and preach the gospel to every creature." No longer is the true religion to be confined to Israel after the flesh; but all become Israelites of whatever people or tribe, who believe on the name of Christ. Preaching is the chosen instrumentality for bringing the nations into subjection to the Lamb. God hath chosen by the foolishness of preaching to save some. Even the Bible by itself will not completely effect the great work. It must by God's appointment be *preached*, in order to be perfectly successful. To this end the worldly property of the believer must be contributed. As it was under the Ceremonial law, so under the gospel. The object of the contribution is in each case the same, viz., the glory of God, as we have already seen. In the first dispensation this glory was more promoted by the preservation of the church as a pure fountain amid the impure and noxious streams that flowed around it, and by numerous other means, the preparation of which means was the object of the Ceremonial law. In the second dispensation this glory is better advanced by the extension of the gospel benefits to all nations, and by the complete purification of the stagnant streams of an effete idolatry, through the preached word. The former of these was effected by the substance of the Israelites, the latter must, from the nature of the

case, be effected in the same way. And inasmuch as the preaching of the gospel to the inhabitants of the whole world is a greater work by far than the maintaining of sacrifices, however costly in a single city, it is evident that at least equal liberality must be exercised in the one case with that which has been manifested in the other.

Let us then see what the burden of the law was on the Israelites, and make this our least, our *minimum* contributions. In a single year the following sacrifices were offered at Jerusalem, which were imperatively required by the law:—

	Bullocks.	Rams.	Lambs.	Goats.
Daily sacrifices, - - - -	-	-	730	
Sabbath sacrifice in addition to the daily, -	-	-	104	
At the beginning of months, - - -	24	12	84	12
At Passover and First-fruits, - - -	14	7	50	7
At Pentecost, - - - -	3	3	16	2
At Feast of Trumpets, - - - -	1	1	7	1
On the Day of Atonement, - - -	1	2	7	2
At the Feast of Tabernacles, - - -	71	15	105	8
Total Yearly,	114	40	1103	32

It must be borne in mind that these sacrifices, numerous as they are, formed but a small part of the whole number offered yearly on the altars of the Lord. They were but the stated offerings of the nation, imperatively required by the law; which the free-will gifts of private individuals and communities to the sanctuary by far outnumbered. Still another class of offerings were those which were required of communities and individuals at particular times, and under particular circumstances. Thus, if any member of the congregation sinned through ignorance, inadvertency or negligence, a stated offering of considerable magnitude was required to expiate the sin. When a child was born, the purification of the mother was attended by the sacrifice of a lamb and a young pigeon. When an Israelite had recovered from any sickness, his thankfulness was required to be attested by a part of the substance which he possessed. The first-born either of man or beast was the Lord's, and was redeemed with a price. The first-fruits of the fields and of the trees were sacred to the Lord, and were to be considered as, at least, one sixtieth part of the whole. A tenth of all the produce of the Israelite was required for the service of the sanctuary, or, as some think, even the fifth was thus employed. In reaping, the corners of the field were to be left, that the poor of the land might have bread; and if a sheaf was forgotten, the farmer was forbidden to return for it, but left it that the orphan or widow might obtain a portion. Every seventh year the land enjoyed a sabbath, and the inhabitants ceased from their labours; while at the end of seven of these sabbaths there came a great Jubilee, in which the slaves went free, to be in servitude no more; the alienated property returned to its original possessors, and all debts were cancelled. Thus was the glory of God promoted by these various contributions to his service, by the kindness shown to the widow, the fatherless, the stranger and the destitute, by the sabbaths of rest and by the great Jubilees: when slavery ceased, debts vanished and property returned.

But a new era has opened on the world. Christianity is to be no longer confined to the Jewish nation. The gospel must now be preached to every creature. The church is no longer to be contained

within the limits of Judea. The true worshippers of Jehovah are hereafter to be found among the descendants of more than a single family. The world is to be regenerated, for the glory of God, and *we* are to do the work. The battle between heathenism and Christianity is fairly opened. The followers of the lowly Nazarene have planted the banner of the cross in the very centre of heathen superstition. The little stone cut out of the mountain without hands is overturning the proudest systems of paganism. The prophesied millenium is soon to be ushered in. But the age of miracles, as well as the age of sacrifices has passed away. All this must be accomplished by human agency. It must be aided on by our contributions. And these contributions must, as we have shown, exceed those of the Israelites, in the same proportion that the magnitude of the work now to do exceeds that which was then performed. What we have to do must be done *now*. The church and the world have had enough of temporizing and delaying. The time has come for *active, energetic* work. Love to God, love to man, and obedience to God's commands alike demand it. "The king's business requireth haste." In view of this, it becomes every Christian seriously to inquire, Am I doing all I *can*? The poorest and the richest are alike required to give. The law made provision for the two mites of the widow, and so does the gospel. The same rule applies to all: "As the Lord hath prospered you." Surely, surely, when we see the destitution of the world we will feel the urgencies of the case, and when contrasting our present condition with that of the ancient Israelites, and in view of the meagre extent of our gifts in comparison with theirs, we will be compelled to give ourselves wholly, body and soul, to the work, and come up to the help of the Lord, to the help of the Lord against the mighty.

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#### MEETING OF REFORMED PRESBYTERIAN SYNOD, SCOTLAND.

This Synod met in Glasgow on the 8th May. The opening sermon was preached by the Moderator, the Rev. James Gould of Newton-Stewart, from Ps. lxxii., verses 5 and 8. The attendance of ministers and elders was very encouraging, and nothing occurred to mar harmony and good feeling.—We subjoin an abstract of the principal matters which occupied the attention of the Court:—

**MONDAY EVENING.**—Rev. Thomas Neilson of Rothesay was chosen Moderator, and the various business committees were appointed. The Presbytery of Glasgow, on the 2d of August last, had constituted a third congregation in Glasgow, called the Southern Reformed Presbyterian Congregation.—Reported by the Presbytery of Glasgow, that Mr. Alexander Moore was licensed by them to preach the Gospel, on the 13th of December last. Reported by the Presbytery of Edinburgh, that Mr. George Clazy was licensed by that Court to preach the Gospel, on the 12th of December last. Dr. Symington having stated that a deputation from the Glasgow Bible Society had been appointed to visit and address the Synod on the subject of the evangelization of China, it was agreed to receive them on Wednesday evening, at eight o'clock.

**TUESDAY FORENOON.**—The Court next entered on the case of competing calls to Mr. George Clazy, from the Congregation of Kilmarnock, the Southern Congregation of Glasgow, and the Congregation of Paisley. Mr. Clazy signified his acceptance of the Call from Paisley.—While the Court were gratified with the prospect of the pulpit of their late venerable father—Professor Symington of Paisley—being occupied, they agreed to record their deep sympathy with the congregations which had been disappointed, and their hope that these congregations will persevere in the path of duty, in the spirit manifested by their representatives.

The Committee on Church Records presented their report, which stated, in particular, that an old copy of the formula of ordination, with the autograph signatures

of many ministers of this church now deceased adhibited, had been recovered. The Court approved of the report, and re-appointed the committee, consisting of Dr. Symington, Mr. Gilmore, Mr. Graham, and Dr. Goold—Dr. Goold, Convener.—It was reported in behalf of the Committee of correspondence with other churches, that they have held no meeting, and have had no communication with any other Church. The Committee was discharged, and its business was merged into that of the Signs of the Times.

**TUESDAY EVENING.**—The Synod met according to adjournment, and was constituted with prayer.—Dr. Bates, Secretary to the Foreign Missions Committee, presented their report—embracing very interesting and encouraging intelligence in connexion with the Missions in the New Hebrides and in New Zealand. It was agreed that the report be received and adopted, and that the thanks of Synod be given to the Secretary and Committee.—Mr. Neilson presented the Report of the Committee on Ministerial Support. It was moved and agreed that the Report be approved and adopted, that thanks be given to the Committee and their Secretary, Mr. Neilson, and that the Committee be re-appointed—consisting of Mr. Neilson, Dr. Symington, Dr. Bates, Mr. W. Binnie, Mr. R. G. Finley, Mr. Thomas Binnie, Mr. James Reid, Mr. Matthew Fairlie, Mr. Alexander Walker, and Mr. Tait—Mr. Thomas Binnie, Convener.

**WEDNESDAY FORENOON.**—Dr. Symington presented the Report of the Committee on the Hall. It proposed, among other things, that the period of the Session of Hall should be eight weeks, beginning on the first Tuesday of August; and for reasons assigned, that when August begins on a Tuesday, as it does this year, the opening of the Hall should take place on Wednesday, at 11 A. M.; also, that the Introductory lectures by the professors be given this year on the first day of the Session—the committee to enter on the examination of students on the intersessional course of study immediately afterwards, and if practicable bring it to a close on the same day; and that a matriculation book be kept by the librarian, in which each student shall be required to enter his name annually, before its admission on the professor's roll. Mr. Binnie stated the arrangements made by the committee for supplying the pulpits of the professors during the Session of Hall.—Dr. Goold reported in behalf of the committee appointed to advise as to the disposal of the bequest of the late Mr. Welsh, recommending that the sum be given in liquidation of a debt resting on the synod fund; and that, in consideration thereof, the sum of £2 annually be devoted from that fund to purchase an important book for the library. It was moved and agreed that the Report embracing the foregoing statements and recommendations be approved and adopted. The committee were re-appointed—consisting of Dr. Symington, Dr. Bates, Mr. Ferguson, Mr. Graham, Mr. Gilmore, Dr. Goold, and Mr. Binnie—Mr. Gilmore, Convener.

Mr. McGuire requested to be informed, in behalf of the Southern Congregation in Glasgow, whether, in the event of their offering a call to an ordained minister, the Synod would be disposed to relax the regulation which requires that all such cases be referred to the Supreme Court, to be issued by them. The consideration of the point now raised was deferred till Thursday.

**WEDNESDAY EVENING.**—Synod met and was constituted with prayer. The Clerk stated that the former Moderator and himself had given a receipt in name of Synod in the month of January last, to Mr. Thomas Binnie for the sum of £51 handed over by him in behalf of the Trustees of the late Mr. John Mackie, Glasgow, as a legacy bequeathed by the deceased to the Foreign Missions of this church, and that this sum had been transmitted by them to the Synod's Treasurer.

The Report of the Committee on a Mission to the Jews was submitted by Mr. Graham. Synod approved and adopted the Report: expressed their gratification with the communication from Dr. Cunningham, which had been read, and re-appointed the committee—consisting of Dr. Symington, Mr. Neilson, Mr. Gilmore, Mr. Graham, Mr. M'Dermid, Mr. William Binnie, Mr. John Finlay, and Mr. Matthew Fairlie—Mr. Graham, Convener.

The committee of Foreign Correspondence presented their report. A letter from a Committee of the General Synod of the Reformed Presbyterian Church in the United States of America, and subscribed by Dr. McMaster as Chairman, was read. The Committee also stated that they had reason to believe that a letter to this Synod had been adopted by the Reformed Presbyterian Synod of the United States at their late meeting; but they regretted that no authorized copy of it had come to hand. The Synod approved of the Report, and re-appointed the Committee—consisting of Messrs. Ferguson and Graham,—with instructions to prepare and transmit a reply to the communication read, at their earliest convenience.

The Rev. Dr. Henderson and the Rev. Mr. Sommerville of Glasgow, were introduced as a deputation from the Glasgow Bible Society, to represent the present remarkable opening in China for the circulation of the Scriptures, and to bespeak the sympathy and aid of the Synod in a scheme for sending the entire Bible to that land. The members of the Deputation having addressed the Synod, it was moved that, The Court having heard, with pleasure, the statements submitted to them by the deputation from the Glasgow Bible Society, regarding the scheme for raising funds to send 20,000 copies of the entire Scriptures to China, affectionately reciprocate the feelings expressed by the gentlemen of the deputation, express their warm and cordial approbation of the object in view, and agree to recommend the scheme in question to the attention and support of the congregations under their charge, particularly to such as may not have contributed to the Chinese New Testament Fund. This motion was seconded and unanimously agreed to.—Dr. Symington engaged in prayer at the request of the Court, and after uniting in praise, Synod adjourned.

THURSDAY FORENOON.—Synod resumed consideration of the question raised yesterday respecting the mode in which a call to an ordained minister ought to be issued. It was the opinion of the majority of the members that there is no positive law in existence to prevent a call to an ordained minister, from being conducted to an issue through the medium of the Presbyteries concerned.

A Memorial from the Fellowship Society of Johnston, Hightae, on the subject of Covenant Renovation, which had lain over last meeting, was read; and it was agreed to refer it to the Committee on the Signs of the Times.

The Committee on the circulation of the Testimony reported—stating that measures have been adopted to accomplish the end for which they were appointed, and that the whole edition on hand had now been disposed of. The report was approved of, with thanks, and the Committee discharged.

Synod agreed that the two schemes in behalf of which special collections shall be recommended for next year, shall be—The Ministerial Support Fund on the 1st Sabbath of October; and the Jewish Mission, on the 1st Sabbath of March.

It was agreed that the balance of the Continental Fund, in the Treasurer's hand, be given to the Geneva Evangelical Society.

Synod appointed their next meeting to be held in Edinburgh, on Monday after the 1st Sabbath of May, 1855, at 6 o'clock, P. M. The Moderator to preach at the opening of the Court.

The Synod adjourned with praise, and the pronouncing of the benediction.

#### REPORT OF COMMITTEE ON FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

Nothing has occurred in the history of the Foreign Missions of this church during the past year, to require a lengthened report on the part of this committee. God has been graciously pleased to spare the lives of your missionaries, and to preserve them, in so far as we know, in the enjoyment of health and vigour. Nor have we heard of any severe family affliction as having occurred to either of them. They have thus been enabled to prosecute their important labours without any serious interruption, and, the committee believe, with manifold evidence, that their labour is not in vain in the Lord.

At the time when the last report was presented, and for some months afterwards, the letters received by your committee from Messrs. Duncan and Inglis, and also from other parties connected with their respective missions, were so numerous and interesting, that the committee resolved to prepare a special circular, chiefly with the view of diffusing this information throughout the church. Circumstances arose, which prevented the fulfilment of that intention. From the very full reports, however, which have been published from time to time, in the pages of the *Scottish Presbyterian*, it is hoped that the object aimed at by the committee has, to a large extent, been accomplished.

In reference to the New Hebrides mission, nothing can be desired more full and satisfactory than the letters of Mr. Inglis. In the matter of correspondence he has always been remarkably punctual. In a letter dated February 1853, he reports, that the higher and proper, as well as the subsidiary work of the mission, continues steadily to advance; all the interests of the mission exhibit a healthy growth. "Since the date of my last letter he says, a considerable number of natives have abandoned heathenism, and are placing themselves under daily instruction; our place of worship is become most uncomfortably crowded. We have commenced

collecting materials for a large and substantial building capable of containing 500 or 600 people. Mr. Geddie is employed in printing a new edition of our primer and catechism; and I have commenced an institution for the training of teachers, — a normal seminary in principle, with rude materials to work on, and a scanty apparatus. Our morning school commences at six o'clock, and continues for an hour and upwards. The number of scholars on our list is 120—70 male, and 50 female scholars. Mrs. Inglis takes charge of the female department. They are very regular and punctual in their attendance. Many are mothers, with young infants. At three o'clock in the afternoon, I meet with my teachers' class, 20 in number. Two afternoons in the week, Mrs. Inglis meets with the female teachers, and other two afternoons, she meets with the women to teach them sewing. On Friday afternoon we have a public prayer meeting. Saturday is a free day, to enable me to prepare for Sabbath. I shall rejoice when the missionary committee, or other earnest friends of scriptural education, shall supply us with the apparatus of a Normal School."

In another letter Mr. Inglis reports that the northern portion of the island more immediately under his charge, is supposed to contain a population of about 1500. It comprises three principal districts. The work of education has been commenced, with remarkable promise of success. Ten schools have been instituted, containing in all, upwards of 500 scholars. This certainly is a proportion of population at school which has rarely had any parallel. As yet, the people have comparatively few wants, and a small amount of labour enables them to procure the prime articles of necessity. The book of knowledge which begins to be opened to them, will be the more attractive that it is altogether new. What unspeakable importance attaches to the right improvement of such a season! And how much it is to be desired, that assistance could be afforded to these devoted missionaries, by sending forth to their aid persons qualified to fill the offices both of evangelists and of teachers.

The latest letter from Mr. Inglis bears the double date of August twelfth, 1853, and of October twelfth. A few extracts are subjoined:—"I am happy to say that Mrs. Inglis and I continue in the enjoyment of good health. The prospects of the mission are still encouraging. Anau-un-se, a district which has hitherto been completely closed against the gospel, has at length given way. By the favour and blessing of God, we have now obtained a small opening there. At the request of the people, we have stationed a teacher among them, and a school-house is erected. In one or two villages, they have profaned their sacred places, and given up their idols. A fortnight ago, I brought away Tua-tau—the only foreign divinity I have seen on this island."

The islands of Tana and Tutuna can both be seen from Aneiteum. There is a good deal of intercourse between these islands, which may be turned to good account in the furtherance of the gospel. Mr. Inglis here reports the present suspension of missionary effort at Port Resolution, on the island of Tana, in consequence of the introduction of small pox by a trading vessel, which called there for provisions. The disease proved fatal to several of the native teachers, and spread to some extent among the people. In the panic which ensued, four converted natives were murdered, and the only surviving native teacher, along with his wife and child, saved his life by escaping in an open boat to the island of Aneiteum. The two islands of Erromanga and Tana have been long associated, as pre-eminent in their obstinacy and sullen opposition to the gospel. And now the mournful resemblance is completed, by these sad events at Port Resolution. May the Lord in mercy grant that the blood of the martyrs may speedily prove the seed of the church in both of them.

The general feeling throughout the island is, that Christianity is good and true; but the power of sin and superstition has still the dominion over many of the people. The feasts and revellings so common among the heathen are productive of great evil. The faith reposed in the disease-makers is another barrier in the way. And, as yet, the true nature of Christianity is very imperfectly known among them. The remembrance of former feuds and wars is still fresh, and renders different districts distrustful of each other. The prevalence of polygamy too, and the slenderness of the marriage tie, will create much trouble to the missionary. The practice of strangling widows on the decease of their husbands, and female infanticide, have combined to diminish the number of females; and the effect on general morality has been very pernicious.

Mr. Inglis farther reports, that the work of erecting their new church is well advanced; that both the Christian and heathen natives have rendered efficient aid,

and that the existence of the building has already become a GREAT FACT, exerting a happy moral influence on the minds of the people. "A few evenings ago, a company of the heathen amounting to nearly 100, were heard approaching singing and blowing a large conch, so loud, that they were heard at a distance of nearly two miles, carrying with them a huge beam of wood for the new church."

Mr. Inglis acknowledges the assistance he has received from some Karatongan teachers. He says they are *Sidonians* in their skill for hewing timber, as compared with his own natives. But, in the peculiar work of the mission, his opinion is, that they will be much less efficient at the New Hebrides, than they have been in their native islands. This comparative inefficiency he ascribes to three causes: the climate, the diversity of languages, and the presence of foreigners. The work can be advantageously carried on, he says, only by a sufficient number of competently qualified missionaries.

By the kindness and courtesy of the Board of Missions of the Presbyterian church of Nova Scotia, we have been favoured with the journals of the Rev. Mr. Geddie, who labours on the same island with Mr. Inglis. Mr. Geddie had spent more than three years on the island before Mr. Inglis took up his position there. In respect to zeal and devotedness, he deservedly holds a high rank among missionaries, and his labours appear to have been remarkably blessed. A considerable time ago, he had the privilege of organizing a church, and of dispensing the Lord's Supper to twenty-four converts from heathenism. He has also put the printing-press in operation, and is preparing school-books in the native language. He and Mr. Inglis have farther been exerting their utmost skill in making translations of some portions of Scripture; and a copy of the gospel by Mark, in the language of the island, from the press of Aneiteum, has already come to hand; this is without doubt an important step in that line of effort, by which the missionaries aspire to make the island of Aneiteum the Iona of the Southern Hemisphere. It is much to be regretted, that an adequate printing-press, which the missionaries have earnestly asked for, did not form part of the collection of goods for the New Hebrides mission.

[*Note.*—It was reported at Synod by Dr. Symington, that an effort was being made, with every prospect of success, to provide a printing-press for this mission. Among the contributions for this object, he made special mention of a donation of ten pounds by a lady, and also of a valuable collection of the needful apparatus or equipments of a printing-press by that generous friend of missions, Mr. Thomas Nelson of Edinburgh.]

(To be continued.)

#### REPORT OF THE COMMITTEE ON THE SCOTTISH REFORMED PRESBYTERIAN SYNOD'S MISSION TO THE JEWS.—MAY, 1854.

In presenting the Report on a Mission to the Jews for the past year, it is considered unnecessary to do much more than read the following statement furnished by the Missionary. It may simply be premised that while nothing has occurred in connexion with the Mission that calls for very special notice, the duties of your Missionary have been discharged with his usual ability, conscientiousness, and perseverance, and, as it appears, with somewhat more than his former success. The opportunities afforded him of expounding the Old Testament Scriptures, and particularly of teaching the New Testament to the young in the presence of their parents and friends, have increased—thus affording encouraging evidence that the prejudices of the Jewish mind against the truth are giving way, and strengthening the hope that amid other vast changes which are about to take place in the condition and history of the nations, the conversion of the seed of Abraham shall occupy a prominent place.

It is matter of gratitude to God that the health of your Missionary, the state of which for some months in the course of the past year rather impeded his labours, though it can scarcely be said to have entirely interrupted them, has been restored. He was unable, indeed, for some time to transmit his monthly Journal, but since his recovery it has been furnished without the occurrence of any blank for the months even in which his health was unfavourable.

The following is the digest of his labours furnished by Dr. Cunningham:—

LONDON, April 24, 1854.

REVEREND AND DEAR SIR,—Praying that the Lord may be in the midst of his servants at the approaching meeting of Synod, to bless them and to guide them by his Spirit, permit me to offer to the Jewish Committee the following digest of the observations made in the Jewish field during the labours of the mission thereto,

through the period of the past year. It is with gratitude, I trust, to the King and Head of the Church, that the labourer in that field remembers the kindness of Providence in granting him ability to resume his labours after a period of trial by a bodily affliction, and in affording more enlarged and full intercourse with the children of Israel in making known to them the great salvation than throughout any period of the same extent before. Nor is he without ground of thankfulness in some favourable reception of the truth, at the same time that he continues to deplore the spiritual destitution which it is the object of the mission, in the use of means, to seek by the blessing of God to remove. The number of families to which the doctrine of Christ was unfolded, at their own residences or at the mission premises, is fifty, and the number of persons of these families addressed more or less frequently respecting this, 178, besides nineteen visitors—in all 197; being ten families more than during the former year, and consisting of thirty-six persons more in all: the visitors, some of whom came to be visited at their own homes, being twenty-five less. With persons met on the street, besides these more numerous than in any former year, conversations were held. Forty-five young persons, instead of fifty-three persons the year before, received instructions this last year, with greater or less regularity, in the Word of God. The diminution is owing partly to the removal of one family, and the fact of several young people going into business or abroad. The year before, the Scriptures of the New Testament were permitted to be read and expounded only at two places or so, to about ten children, although they were quoted memoriter and explained more or less in each class of children. But this last year the New Testament Scriptures have been read by the children at ten places visited, amounting in number to thirty, and in each case openly in the hearing of all, with explanations. They have not been read in other places, because forbidden. I fear, too, that in one family there is no hope at present of their being further read. In one family where I have been forbidden to read the Scriptures at all for three or four years, after reading them with the children for a time, the youngest boy has read openly in the shop the whole book of Proverbs, that of Ecclesiastes, the Song of Solomon—sometimes seven chapters at once—and the first six chapters of the Epistle to the Hebrews, in the hearing of his father and mother, his brother-in-law, and his grandmother, aged ninety-four. In another family the Gospel of Mark has been read through, and discussions have been held on its contents; and, strange to tell, this took place after the head of the family sent me the following note, to which I did not reply, except by teaching his children:—"June 23, 1853. Sir,—I must thank you for the trouble you take in teaching my children; but I wish to impress on your mind that I greatly object to any religious teaching that is contrary to my own, as I must be allowed to bring up my children according as I think right. Hoping that you will not construe this in any way offensive, I am yours, respectfully, L. C." And lately, as the monthly report will show, this man admitted distinctly the doctrine of sovereign grace, which the Jews deny, at the same time that he declared he could not acknowledge that it flows through Christ. The parts of the New Testament that have been read and expounded beside, are the Gospels of Matthew and Luke, some chapters of the Gospel of John, and also of the Book of Revelation. The hostility of the Jews to the New Testament must be on the decrease, though slowly. One Jew mentioned it as a recommendation of the people over the Papists, that their rabbies did not denounce the reading of the New Testament, as the Romish priests do that of the Old and New. The rabbi of one of the synagogues appeals to the book of Acts for historic facts regarding the Jewish Sabbath. One of the youths under instruction declared that he was not ashamed to name the name of Christ. A Jew who has long visited me adopts the Messianic views of various prophecies which the Jews reject, and seems inclined still to Christianity. The children of different families are interested in the history of the mediatorial work of Christ; put frequent questions respecting it, and are growing in acquaintance with the doctrine of faith in Him, and of the work of the Spirit. One of my latest scholars said to me lately, "Let us read about the wicked Jews who crucified Christ;" in consequence of which was read Matt. xxiv. Universally, however, the Jews are afraid of those children of their families whom they might expect to be of speedy use to them, receiving the doctrine of Christ. And yet some of them will run what they reckon all risks, in order that their children may obtain a good secular education. Many of the Jews whom I have known longest refrain much from debate, their arguments being exhausted. Others go over the same ground again and again. The best informed Jews debate least. Many discussions have been held last year as usual both with foreign and English Jews. The former I have found to be better ac-

quainted with rabbinic interpretations than the latter, but to entertain more incorrect views both of the Old and New Testaments, although they are more willing to hear of the character and work of Christ, and more ready to inquire. There can be no doubt that the knowledge of Christ is steadily advancing to take possession of the Jewish mind; and that the work of missions among the people, though slow, is sure. It is needless to say that there are found difficulties and discouragements in the prosecution of the work. It is essentially a work of difficulty. The missionary finds this to be the case uniformly in ways which he may not be disposed always to mention. The people seem disposed to lose no opportunity of promoting their worldly interests. There can be seen but little earnestness for their own services among the people, but the utmost hostility to those of Christianity. They are sometimes indeed seen attending large places of Christian worship, where they are taken notice of by persons who may become their customers. And their own Sabbath presents to many of the people but a slight obstacle to the prosecution of their business. The teaching of the Reformed Synagogue, though renouncing the Talmud, embracing Neologian and Socinian error, and delivered with no mean degree of eloquence, is fraught with great and increasing danger to the people. The encouragement to prosecute missions to the people rests mainly on the promise of God; and the call to the work waxes louder and louder as the time of the promise rolls on. Let those who wish to have a hand at the carrying back of the ark of the Lord hear the appeal. It is of the first importance to make known Christ to the Jews. But in providence, as facts show, that cannot be done merely by zeal, and even by prayer, without the employment of means wisely used with quietness and perseverance, in dependence on the grace of Christ and the work of his Spirit. It is of the greatest value to the Jews to be furnished with antidotes to the heretical teaching or the vague and weak sayings of their rabbies. The time will come when the sound doctrines which the Jews have been taught by Christians will powerfully influence their minds, and, by the blessing of God, direct their conduct. There is in the spiritual world the period of the deep sleep of death, then that of dreamy slumber, and suddenly, coming as in a moment, that of being awakened to life. Care ought to be taken that the Jews should not be carried away by the errors held by some professing Christian men. And the fact that Arminian doctrines, and the error of the personal reign of Christ, are being taught to the people, even by well meaning men, ought to quicken those who hold the very truth of God, to use all the means in their power to set it before them. Of the Jews who have been visited, in doing the duties of the mission, some youths have gone abroad, one family of six persons has gone to America, and three aged persons, including a rabbi, have departed this life. To all the gospel of Christ was unequivocally addressed again and again. The Shepherd of Israel alone knows what will be the result. May the Lord have mercy on his ancient people, and perform his holy promise made to their ancestors. Some copies of the scriptures and many tracts were distributed as usual among the people in the course of the year. Perhaps it is unnecessary to allude to the following fact. One of the young people, whom I instructed during a part of the year, informed me that about five or six years ago she was present at the baptism of a Jew and his wife, whose personal appearance she described. Now it has occurred to me, from reading the account of that baptism, which was published in a number of a magazine which I have mislaid, and cannot at present find, that this Jew was the person whom I reported to the Jewish Committee as having offered himself for baptism to our church, on the conditions which I mentioned to be stated by him. But till now I never was convinced of his identity with the person seen to be baptized.

In conclusion, it may be stated, that the prayers and contributions of God's people, on behalf of Israel, are more and more requisite to their true conversion. What has been done in aid of the Jewish cause is small in comparison with what is needed, and what shall yet be done by God's people. The times in which we live are cheering in some respects, and otherwise sadly ominous. One thing is certain, that systems of oppression will, after no long period, be visited by Divine judgments. And there is light amidst the gloom of coming wrath. The hand of God sent an awful stroke upon the Papacy by the Gallic conqueror, and France now retains Rome under its sway. The providence of God has been seen in constraining the Turkish powers to accede to the beneficent proposals of our rulers to make those modifications of the institutions of that empire which will deprive the Mohammedan system of its dominant ascendancy, and which has proved a victory not second to the triumphs that may follow their arms. And when the power of the autocrat is broken or diminished, what He who rules over all may do to rescue Israel

from civil bondage and the tyranny of rabbinic forms, may fill the hearts of God's people with gratitude and rejoicing. And though as the spirit of popery yet remains, and the Eastern apostacy may still survive for a time, the Jews emancipated may not at once cleave to the Lord, yet there cannot be a doubt that the time draws nigh, which has thus been hastened, when the victims of Popery and Mahomet shall be rescued from their errors, and they of Assyria, and Egypt, and Jerusalem, and Rome, shall unite in accepting the salvation that is in Christ, and be blessed with the blessedness of the covenant people of God, surrounded with the dawning glories of millennial times.—I remain, dear Sir, yours cordially,

REV. JOHN GRAHAM.

JOHN CUNNINGHAM.

From these statements it will appear that the prospects of the mission are probably more encouraging than they have ever been, and that there is every reason for your persevering in this work.

The Committee felt that it was most desirable, if it could be attained, that Dr. Cunningham should have a more suitable place for public worship than that presently occupied, both for the sake of the interests of his mission to the Jews, and of the general interests of this church in London. They have been prevented, however, by circumstances, and especially by the state of the fund, from taking any steps in this matter.

Last year the fund was in rather an unpromising condition. The Synod, however, saw fit to recommend that one of the two special collections for the year should be made on its behalf, on the 1st Sabbath of March, and the instructions of the Court were carried out in regard to the preparation and issuing of a circular bearing on this point. The result, as it is believed, is very gratifying. The whole sum collected amounts to 209*l.*, including a legacy of 50*l.* bequeathed by the late Mr. John Mackie to the Juvenile Society in connexion with Great Hamilton Street congregation, and handed over by them to the Treasurer. This sum, however, was necessary to meet the disbursements of last year; and consequently the sum collected for the present year, falls a little short of the ordinary current expenditure. It is, however, very considerably in advance of the sums contributed for several years past, and thus affords very gratifying evidence of the interest which the church continues to take in this important mission.

#### PRESBYTERIAN CHURCH IN ENGLAND.

The English Synod met this year in Sunderland, its sittings commencing on the 17th of April.

A local paper, commenting on the meeting, says:—"Presbyterianism in England no longer rivals Episcopalianism or Independency in regard to numbers; but, of late, it has shown signs of vigorous health and progress, and promises yet to achieve for itself a place among the religious denominations of England approaching to that occupied by it in the days of the world-famous Westminster Assembly.

The history of Presbyterianism in England is instructive; its rapid rise, its gradual decline, its present revival. It dates from the days of the Reformation. The progress of that great event had been checked and modified by a variety of causes—the despotic disposition of the monarch, jealous of any interference with the royal prerogative, the temporizing policy of the leading ecclesiastics and statesmen, more anxious to conciliate opponents than to "contend earnestly for the faith once delivered to the saints," and other influences, retarded the onward movement, and disappointed the hopes of those who longed for a return to the simplicity of the Gospel.

The Puritans, the vast majority of whom were Presbyterians, found it impossible to acquiesce in an establishment which fell so far short of their expectations, and which Macaulay, in his history, has thus described:—"She occupies a middle position between the Churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them."

The Puritans could be no parties to such an unhallowed compromise. Coercive measures were employed to compel them, but they remained faithful to their principles. The first Presbytery met at Wandsworth, in Surrey, on the 20th November, 1572, privately, for the Act of Uniformity was in force, and this was the beginning of the Presbyterian Church in England. We cannot trace in detail the struggles of that eventful period. Regal despotism and clerical intolerance enforced with increasing cruelty the enactments which persecution framed, till, under the direction of Archbishop Laud,

in the reign of Charles I., popular and parliamentary privileges were so completely disregarded, that England revolted against the tyranny, and the revolution overturned the throne.

A large proportion of the nation were now prepared to complete the interrupted reformation of religion. In June, 1643, the Lords and Commons, in Parliament assembled, called together that assembly of "learned, godly, and judicious divines," which history recognises as "the Westminster Assembly." Soon afterwards, Presbyterianism became the established religion of England, and for a few years maintained supremacy. The times, however, were troublous and peculiar. Cromwell assumed supreme authority in 1649, and under his rule the Independents and others rose into power, and the influence of the Presbyterians declined.

On the restoration, Episcopacy was again established; but so prevalent were the principles of Presbyterianism in the country, that when the Toleration Act was passed, in 1689, not less than 800 congregations, wholly connected with the Presbyterian denomination, speedily sprung up. "At that time," says a writer on the subject, "they were much the largest and most important section of those who were not comprised in the establishment, and formed at least two-thirds of the whole body."

Such was the brief day of strength and influence enjoyed by English Presbyterians. The fruits of their labours we still enjoy—their two-fold legacy to the community, by whom they were lightly esteemed, has been the "Westminster Standards" to the Church, "Constitutional Government" to the State.

"'Twere sad to trace, and long to tell," the detail of causes which gradually wrought the decline of a system once held in such high estimation. These were internal as well as external. Presbyterianism was not only crushed by oppressive edicts—it was wasted by supineness and defection. The system had never been thoroughly organized or placed in complete working order; it gradually fell into disuse; ruling elders ceased to be appointed, Presbyteries ceased to meet, subscription to orthodox standards ceased to be required, and these departures from Presbyterian forms speedily issued in defection from Presbyterian faith. Thus the canker of corruption spread, and the old Puritan churches and endowments gradually fell into the hands of Socinians and others, who assumed the name that they might retain the property of Presbyterians, but whom the pious Puritans would have disowned as the enemies of the cross of Christ.

In the northern parts of the kingdom, where the system had been better organized, the simplicity of the Gospel was retained; and in Northumberland, at the present day, many congregations date their existence from the Act of Uniformity in 1662. A time of revival has come. In many of the large towns, Scottish Presbyterians are uniting with their English brethren in the extension of that form of worship to which they have long been habituated in the land of the covenant. Noble-hearted, benevolent, Christian men in the eldership are contributing largely to promote the same result, and vigorous efforts have been made "to build the old wastes," and "to repair the desolations of many generations." "The work of their hands, establish thou it," O Lord.

There are at present about 170 Presbyterian congregations in England attached to the Westminster Confession; of these, between sixty and seventy are in connexion with the "United Presbyterians" in Scotland, a few adhere to the Established Church of Scotland, but the larger portion, numbering between eighty and ninety congregations, belong to the "Presbyterian Church in England."

It is gratifying to notice that, at the late meeting of Synod, an overture was adopted, seeking to effect a union with the United Presbyterian body. The proceedings of the Synod throughout gave indications of vigorous life and practical earnestness. The missionary and educational reports, especially, evidenced the enlarged views which prevail throughout the Church. Space does not permit more detailed reference to them, or to the admirable addresses delivered by the deputies from the Free Church, and by those of our own Church; they were such as to awaken the hope that English Presbyterianism may recognise her mission and her duty, may prove herself a worthy descendant of Puritan piety, may emulate the deeds of her renowned ancestry, holding forth the Word of life in all its purity and power, and, in a land where they have been much misunderstood, may uphold those doctrines and that discipline which they have derived from "the oracles of the living God."—*Irish Presb.*

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Every soldier who has embarked from England for the East has been supplied with a copy of the New Testament. While the Bible, printed in all the languages spoken in Turkey, is freely circulating through its provinces, it is painful to hear that Austria has ordered out of the country the Bibles at Güns, Pesth, and Vienna. It is no wonder that the Pope blesses the Emperor as a most religious prince, animated with a lively desire to extend the domain of the faith.

[For the Banner of the Covenant.]

## MEETING OF THE OHIO PRESBYTERY.

The Ohio Presbytery met, pursuant to adjournment, in the First Church, Cincinnati, on Tuesday, the 27th June, for the installation of Rev. Robert Patterson as pastor of that church, and the transaction of other business. Extracts from the Minutes of General Synod being read, relative to Rev. Wm. Wilson, D. D., and his congregation, the directions of Synod were obeyed—his name being entered on the roll of Presbytery, and his congregation taken under their care.

Pieces of trial from Mr. Nelson H. Crowe were heard, from Gal. ii. 16, and John i. 1—5, both highly creditable; and pieces of trial for licensure were assigned him.

Arrangements were made for supplying the pulpit of the Rev. H. McMillan, the delegate to the British churches—each minister in the Presbytery giving two Sabbaths, during his absence.

The installation services were held in the evening. Rev. J. Agnew Crawford preached the sermon, from 2 Cor. viii. 23: *The Gospel Ministry the Glory of Christ*. He viewed the ministry as not only reflecting the glory of Christ, by the personal holiness of individuals, but officially, as invested with his authority to expound the mysteries of the kingdom, administer the government of the church, and carry the message of salvation over the whole world. The sermon was composed in the usually correct, terse, and lucid style, for which the preacher is distinguished—abounded in original illustrations, and cogent reasonings—was delivered in a fervid and impressive manner, and heard with deep emotion. The queries were proposed, and the prayer, and addresses to the pastor and people, offered by the venerable Moderator, Rev. Dr. Heron. In his charge to the pastor, he dwelt on the importance of preaching the whole counsel of God—making Christ crucified the prominent object in every discourse—preaching daily, and from house to house; and feeding the lambs of the flock. The duties of temporal support of their pastor; regular attendance on his ministrations; cordial co-operation in all plans for increasing the influence and the usefulness of the congregation, and of the church at large; and earnest prayer for the outpouring of the spirit of revival in families and prayer-meetings—were plainly and affectionately urged on the people. The benediction was pronounced by the pastor.

There are now five congregations of Reformed, Associate, and Associate Reformed Presbyterians in Cincinnati, with nine of the New and Old School. It is computed, however, that not more than one-fourth of the inhabitants of the city attend any evangelical place of worship.

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**Obituary.**

[For the Banner of the Covenant.]

Departed this life on the 31st day of May, 1854, at the residence of her brother, near Bloomington, Ind., MARY L. CROW, youngest daughter of D. B. and Rachel Woodburn, and wife of William Crow. She was born in South Carolina, Chester district, Nov. 6, 1828. Her father and family emigrated to Indiana in 1830. She was married in the fall of 1850; removed to Princeton, Ind., with her husband; returned to Bloomington in the fall of 1852. She became a member of the Reformed Presbyterian church in Bloomington, under the pastoral care of the Rev. T. A. Wylie. In her life she was an affectionate wife, a kind mother and sister,

and a consistent Christian. She was of a delicate constitution. During two years previous to her death, she enjoyed very little good health. In February she took the measles, and it was soon seen that her time in this world was fast drawing to an end. She seemed to be fully aware that her end was drawing near; but she for some time exhibited a patience and resignation seldom witnessed. She often spoke of death to her sisters and husband, desiring their company as much as possible. She said she wanted to be ready when the time came for her to go. Her disease (consumption) was of a flattering nature.

The day before she died she appeared to be quite easy, and said she felt better. Near eleven o'clock at night she was attacked with a severe spell of coughing, which exhausted her little strength so much that she felt that, without a change, she could not live till morning. On being asked by her sister if she was suffering any pain, she replied, No; that she felt quite easy, but very weak. She told her sister not to grieve for her, for she had an interest in Christ. She requested her only child, a daughter, two-and-a-half years old, who was in bed sleeping, to be brought to her, that she might see it once more; and she was able to bid it farewell with a kiss, desiring her sisters to take good care of her sweet little babe. She then shook hands with all that were in the house, bidding them farewell, desiring them to be resigned to their Master's will, and to be kind and he would sustain them. She hoped it would not be long till they would all meet in heaven, saying, This is not our home. She then requested the twenty-third Psalm to be sung. A few minutes after the Psalm was sung, thirty-five minutes past one o'clock, her spirit took its flight, we hope and trust, to that heavenly rest that awaits the people of God. She left a husband, one daughter, her father, four brothers, and four sisters, with many other friends and relations, to mourn her loss; but what is their loss is her eternal and everlasting gain.

"Mark thou the perfect, and behold  
The man of uprightness,  
Because that surely of this man  
The latter end is peace."

J. J. W.

### Missionary Intelligence.

#### INDIA: LODIANA MISSION—APPEAL FOR MORE LABOURERS.

We lay before our readers the following appeal from the brethren of the Lodiana Mission, for more help in the missionary work, and we trust it will receive the serious consideration which its great importance demands. We are happy to say that the Rev. John Newton's health has improved, and he expects to return to his work in connexion with this mission during the summer. Rev. George O. Barnes of the seminary at Princeton has also been designated to this mission, and will go out at the same time. Others, however, are needed, and we trust will be found for this field of labour.

In the Church's efforts to evangelize the world, it is, in a peculiar manner, her duty to observe the leadings of Providence. Let her follow this cloud by day and pillar of fire by night, and she will not stand idle in the market-place, nor run where she is not sent. And where, in the history of Christianity, has so wide a field for her benevolent efforts been thrown open as in British India? Here is the fairest portion of earth. Here the ambition of renowned conquerors from the age of Semiramis to the battle of Plasey, which gave India to a Christian power, has led them to found mighty empires. Here a desire of gain has led commercial adventurers in all periods of national intercourse. Here, then, let the Church found empires for the Captain of her salvation. Here let her win souls, more precious than gems and gold, to enrich her Redeemer's kingdom. Here is a country, where, for nearly forty centuries, idolatry and superstition, in their worst forms, have reigned; whose length is two thousand miles, and its breadth over sixteen hundred; whose inhabitants are numbered by almost hundreds of millions. Here is a field for religious enterprise, surpassed by none in the heathen world. Here the shield of British protection is cast over the Christian missionary from all countries. Here he may go forth to the highways, the bazaars, and *melas*, to preach Christ, encouraged and aided by the powers that be. He may tread the streets of every village, and the walks of every grove, from Cape Comorin to Cashmere, and make known the way of life unmolested. Here, British legislation and British science are coming in contact with despotism and ignorance, and triumphing over them. While we write, the posts for the support of the telegraph which is to carry news from Cal-

cutta to Peshwar with the rapidity of lightning, are being set up close by our mission premises, and a railway to unite the same distant places has been commenced, which will also pass close by us. Here, also, the intelligent missionary may find in almost every town and city, Christian friends ready to receive him as a brother; and congenial society in no way inferior to that of his native land. Here he may find nearly all the comforts and luxuries of civilized life, and a people polite, intelligent, and in many respects refined—capable of weighing arguments—of comparing truth with error, and appreciating that which is right. Here he may find a comparatively fine climate, and for constitutions predisposed to pulmonary disease more favourable than that of America or England. Since the commencement of our missions, twenty years ago, only one ordained and one assistant missionary out of upwards of thirty, have died in the field, and only two or three have had to return home on account of the failure of their own health.

In our field of labour, we have seven months in the year of delightful, dry, bracing weather, and frequently heavy frost and ice in December and January. But above all, *here* is an immense field white already to harvest. The gospel sickle has been thrust in, and much precious fruit gathered home. Here are *twenty-two* missionary societies, *four hundred and forty-three* missionaries, *forty-eight* native preachers, *six hundred and ninety-eight* catechists, *three hundred and thirteen* mission stations; *three hundred and thirty-one* native churches, *eighteen thousand four hundred and ten* communicants, *one hundred and twelve thousand one hundred and ninety-one* native Christians, *one thousand three hundred and forty-seven* vernacular day-schools, containing *forty-seven thousand five hundred and four* boys; *ninety-three* boarding-schools, containing *two thousand four hundred and fourteen* Christian boys; *one hundred and twenty-six* high English day-schools, containing *fourteen thousand five hundred and sixty-two* boys; *three hundred and forty-seven* girls' day-schools, containing *eleven thousand five hundred and nineteen* scholars; *one hundred and two* girls' boarding-schools, containing *two thousand seven hundred and seventy-nine* Christian girls. From all this instrumentality, light is arising. From these fountains of knowledge a spirit of inquiry is going forth through all the grades of native society, and undermining long established opinions. A doubt as to the truth of Hinduism is disturbing the repose of centuries, and filling the hearts of many with fearful forebodings. A desire of something more rational and better is taking possession of the rising generation. Reformers in various places are putting forth new creeds, in many of which important gospel truths are blended with much that is erroneous. A celebrated faquir in Benares has lately declared himself a Christian, and has many followers. Another, near Lodiana, has assumed the title of "Servant of Christ," and numbers his disciples by thousands. His watchword is "Glory to Christ." He ascribes his conversion to the reading of a copy of the New Testament in Panjabi, which he received from the late Mr. Thompson, of Delhi, some twenty years ago. This he professes to take as his guide in all matters of faith.

Only a few months ago, some eighty Sikhs, at a place in the Panjab called *Rawal Pindi*, openly professed themselves Christians, and a pious English officer, who resides at that place, sent for one of our brethren at Lahor, eighty miles distant, to visit and instruct them. He has also offered 100 rps. per mensem to support a missionary, if we would send one. Similar offers have been made by other pious English gentlemen in different places, but we can do nothing for them for want of men. The above new sects of Christians are all unconnected with any Christian missions, and are, in knowledge and morals, far below the Gospel standard. Their creeds embrace much that is opposed to the truth, and much of their walk and conversation is far from scriptural holiness. Their chief motive seems to be to found new sects, and to gain notoriety. They are blind leaders of the blind. They require spiritual teachers to give a right direction to their zeal, and to guide their feet to the path of life. Many of them have endured persecutions with the heroism of martyrs. The scourge, the prison, the stocks, and dungeon, have all been tried in vain to bring them back to Hinduism. To us, as missionaries of the gospel of peace, they have, in some instances, appealed for help and protection, but all we could do was to wish them God-speed, in seeking the truth, and promise them our prayers. Much as we desire to take advantage of these incipient germinations of truth in the masses of heathenism around us, and water them from the well of salvation, we have not the men to spare. It is now time to look for the fruit of missionary labour in our field, but if the Lord should be pleased in answer to our prayers to pour out his Spirit on our work, we would be lost in the inquiring multitude, like drops of rain in the ocean. Our present stations are languishing for help. Lodiana, our oldest and once most flourishing station, now pre-

sents a scene of deplorable desolation. A brother, who was one of its principal founders, has lately gone to his reward, and his place is left vacant. The press is without a manager, except what superintendence one of the two remaining brethren can give it. The High School, containing more than two hundred scholars, can only have part of the time of the other brother, and must be left chiefly to the direction of native teachers. In the city church and chapels, large audiences assemble on the Sabbaths and week-day evenings to hear the gospel preached, and must be met. A small congregation of native Christians must be instructed; the sick must be daily attended to in the hospital and dispensary; the bindery looked after; proofs read and corrected for the press; visitors entertained, and inquirers instructed at all hours of the day: all of which would be work enough for at least four men.

Sabathu, a delightful station on the hills, which was occupied for about fourteen years, and in which we have two valuable mission-houses and a chapel, has been abandoned nearly four years for want of men. The youth which were there instructed at much expense in our schools, have been left to grow up to maturity without further culture or guidance. The gospel seed which was there sown, has been neglected, and a few who were feeling after truth, left to their former errors.

In Saharunpur more help is required. One of the members of that station has lately had to leave his post on account of continued illness, and to remove to a place more congenial to his health. At Ambala, we greatly need one or two more men to labour in the Cantonment, four miles from the native city where our station is. It is the largest military post in Upper India, and has a population of about 25,000 souls. Here are hundreds of native Christians, connected with the British army, who scarcely know the name of our Saviour, and a large class of persons descended from European fathers and native mothers, very little more enlightened. Our duties at our station will not allow us to give these people the instruction and oversight their case demands. In order to gather their youth into schools and exert a religious influence over them and their parents, a missionary ought to reside in their midst. In Lahor, we much need at least two more men, and in Jalandar, a large flourishing town, we have only one native brother, who very much feels the need of an experienced foreign missionary to advise and encourage him. He has had to labour alone for seven years, for the simple reason we have had, thus far, no such man to send to him. In addition to our stations, we are surrounded by large cities, whose names have been so often brought before the Christian community, in our Journals and reports, that we need not repeat them, which are inviting fields of labour. We have, with the sanction of the Board and Church, taken up a field some five hundred miles in length, and from two to three hundred miles in breadth, and assumed the responsibility of cultivating it for the Lord.

And now we ask, will the Board and the Church enable us to meet our responsibility? Will they, with a faith that will remove mountains, take hold of the eternal covenant, and plead the decree the Lord hath declared to his beloved Son? Will the church bring all her tithes into the store-house of the Lord of hosts, and prove him if he will not open the windows of heaven and pour out a blessing? Will she dedicate her sons and her daughters on the missionary altar, and send them forth to the work of the Lord among the heathen? Let not Christian fathers and mothers say, This is a hard saying. Thousands of parents in England send out their sons at an early age, to enter the Indian army and civil service, and their daughters to join their brothers and other relations. All of whom are usually more exposed to the dangers of the climate than missionaries. We, too, who live in heathen lands, have to send our children at a tender age far away to our native homes, to save them from an influence worse than that of climate. Our hearts bleed for them, but parental duty requires the sacrifice. We cast them on the Church, and we say, bring them up for the work of missions; send them, if qualified, to India, to China, to Africa, or wherever the providence of God calls them to go. We know our Board is anxious to send us all the help they can. We lodge no complaint against them. It is to the church we appeal for more labourers. As watchmen on the walls of Zion, we feel we would be false to our Redeemer, to the heathen, and to the Church, were we to rest satisfied with our present force. Shall we keep silence and slumber at our post while disease and death are laying us waste and hurrying millions of benighted Hindus from our midst to the tomb? Shall we forbear to disturb the midnight sleep of God's people, while the damnation of the heathen lingereth not and slumbereth not? Say not, Christian friends, all has been done that need be done to stir up a greater degree of missionary spirit

in the Church. Say not our appeal will be of no use—that the Church is weary of such calls. Let it be read in the Sabbath schools, in the pulpit, in the family circle, and in the colleges and schools of the prophets, and it will not be in vain.

To the dear young brethren who are looking forward to the ministry of reconciliation, we would say in a special manner, "Come over and help us." Some of us have been long in the service. The frost of age is silvering our heads. Our natural vigour is beginning to abate. Prepare to take our places when we fall. Weigh well your duty to the heathen. Mark well the leadings of Providence. Dismiss not this subject with the trite remark, "There is plenty to do at home." What are the destitutions of the "far west" compared with the spiritual dearth of India? Do not neglect the domestic field. But do *not* all stay at home. Remember the field is the *world*, and the command is, Go ye into *all* the world and preach the gospel to every creature. Say not, Let England evangelize her own conquered heathen lands. English Christians might also say, we have plenty to do at home.

But what has the kingdom of Christ to do with man's petty divisions of the earth? It knows no political or civil bounds; it is co-extensive with the world, and its greatest duty is to conquer the *whole* world.

God has not given India to England merely as a field for British prowess, or British benevolence. He has not filled the hearts of one hundred and fifty million Hindus with awe at the presence of a few thousand Europeans, merely to fill the coffers of Great Britain with Indian gold. When, a few years ago, the most powerful enemy with which she has ever had to contend in Hindustan threatened to drive every Christian into the ocean, when the whole mass of India's millions heaved with revenge, like the troubled sea, and only waited for the Sikhs to strike the first successful blow, to join in the work of destruction; when the thunders of their hundred pieces of artillery came booming across the Sutlege river, and reverberated through our stations, causing us to quail; when the Governor-General of India, Commander-in-Chief, and many of the great officers of State, hastened to the frontier to check the coming tornado; when the fate of India seemed suspended on a single battle, and trembled in the balance; when, after a few skirmishes with the flower of the Panjab, the British ammunition was nearly all expended, and their army exposed to the infuriated Sikh cavalry; when many renowned heroes fell, and stout hearts began to fail; when the Governor-General ordered all his state papers to be taken off the field, and prostrated himself in prayer to the God of battles as his last hope; and when an order was given to retreat, who impressed the doughty Sikhs with the idea that that retrograde movement was intended to flank them? Who then spread dismay among their sixty thousand warriors, and caused them to fly in confusion across the river they had lately so proudly passed over, and to leave thousands of their fugitives to the mercy of British bayonets? Never since the walls of Jericho fell, at the sound of the rams' horns, was a ruling Providence so manifest as in that battle. But it cannot be supposed He revealed his arm merely for the glory of the British arms. No! It was to open up a larger field for the gospel of his dear Son. And now he invites his blood-bought people from all Christendom to come and labour in this field. Come then, dear brethren, and help us to take possession of this good land in the name of the Lord. We invite you, by the love you bear your blessed Redeemer and his cause, by the perishing millions of India, and by the retributions of eternity, to come over and help us.

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#### LETTER FROM THE REV. J. R. CAMPBELL.

The following letter from our senior missionary in India, Rev. James R. Campbell, has been received by the Rev. John Douglas, Pittsburgh:

*Mission House, Saharanpur, March 3, 1854.*

Rev. and dear Brother,—Anxious to form and to preserve a warm Christian acquaintance with all our ministers and their congregations in the United States, I have been endeavouring, during the last year, as time permitted, to write to old friends, to renew pleasing acquaintances formed in years long gone by, and also to beloved young ministers, some of whom it has never been my happiness to meet.

No other apology, I am sure, is necessary for my addressing you at this time.

From the accounts I have received lately, of the missionary spirit that has been manifested by your congregation in Pittsburgh, as well as the substantial proofs they have given of the high regard they entertain for yourself and lady, as well as your energetic labours among them, I cannot but feel deeply interested in you all, and in your great prosperity. And I wish to say also, that the happy influence of such a benevolent spirit, and of such Christian harmony among people and pastor, is not only extensively felt throughout your own country, but it has even reached to this distant part of the world. There is one thing my experience has taught me, that instead of the missionary spirit, where properly cultivated by a congregation, closing up other avenues to benevolent effort, or draining off the supplies requisite for home consumption, it is one of the most powerful agents in the production of abundant means to carry on every good work. When Christian men are taught to sympathize with the poor heathen, dying without the Gospel, there is no danger that they will forget the wants of the faithful man who breaks to them the bread of life, and who has instilled into their minds and hearts such glorious principles. Neither will they forget the wants of the domestic field around them. It is to be feared there are some ministers who do not understand this matter. They do not urge the wants of the world, nor the command of Christ to carry the Gospel into every part of it, lest the matter of their own support—already, it may be, quite too small—or the interests of the church at home might suffer seriously by such a measure. Such persons are indeed sadly mistaken, and are following a course, above all others, calculated to arrest the church's progress. I assure you, dear brother, we are delighted to hear of your past success, and your bright prospects in the First Church in Pittsburgh. Let God have all the glory, and still greater measures of prosperity may be expected. With several of your members I have the pleasure of an acquaintance—to all give my warmest Christian regards.

You will be pleased to hear that our labours among the heathen continue to be interesting. We preach daily at our city church, to large assemblies of natives, who hear the Gospel with attention and respect. Prejudices against us, in the minds of the people, appear to be gradually melting away. But few objections to the truth are offered. Some are inquiring after it. We have lately discovered, to our great delight, that some ten or twelve Hindus have renounced idolatry, and meet almost daily to read our Scriptures among themselves, and to discuss the differences between Hinduism and Christianity. They are headed, too, by a learned Pandit, who is almost decided to be a Christian. In this way the leaven of the Gospel is making its way through the corrupt mass of society in India. O, that we had more men and means to scatter the good seed in every part of this wide field, all opened ready to receive it!

Our schools are very well attended, and there we have a good opportunity of inculcating Bible and scientific truth, which is calculated to overthrow the gross absurdities of the Shasters. We are again, this cold season, sending out our native assistants as Colporteurs through the surrounding districts, to distribute the Scriptures and tracts, and to converse with the people in the towns and villages.

They have been generally well received, and often hospitably entertained by respectable natives. We sometimes accompany them ourselves, and find the best opportunities for usefulness. We preach every Sabbath afternoon in English, to the European residents at the Station—people of the first rank in England—and our new church is generally well filled. Our services, in the Presbyterian form, and our old Scotch Psalmody, appear to be well appreciated by those who have been accustomed to Episcopalian forms.

May I hope, dear brother, you will write to me? Every thing you can say about the church, and country of my choice, and matters and things in general, will be deeply interesting.

My kind regards to Rev. Dr. Black, Rev. Mr. Nevin, Henry Sterling, and John Alexander, Esqrs., &c. Mrs. Campbell joins me in my sincere regards to Mrs. Douglas and yourself.

Yours, affectionately, in Gospel bonds,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, April 18, 1854.

My very dear Mr. Stuart,—I shall look with great anxiety and interest for the promised letter regarding Dr. Duff's movements. I observe by the papers that he had arrived in the United States. But what a pity that his stay amongst you is to be so short! It appears he intends returning to Scotland, to attend the General Assembly in May. I trust, with the blessing of God attending his stirring eloquence and earnestness, much good will be done wherever he goes. He is a man of an *excellent spirit*, as well as a Boanerges. You will be pleased to hear that a most cordial and friendly letter, from the Free Church Presbytery in Calcutta, was addressed lately to our Presbytery at Saharanpur. This is the commencement of a fraternal correspondence to which we had some time ago invited them, and which may be productive of much good. We have since had a meeting of the Presbytery, and I have been appointed to respond, which I hope to do in a few days. At this meeting of Presbytery, held at the Hardwar fair the other day, Theodore was taken on trials for licensure. His critical exegesis and popular discourse were excellent, and a protracted examination in theology, and Church history, and personal piety, &c., was fully sustained. He has already obtained some knowledge of Greek; but from a strong desire that our first licentiates should be thoroughly qualified for their work as preachers and translators, and occupy a high stand as men of education, we have postponed his licensure for another six months, until he prosecute the study of Greek and Hebrew, so as to be able critically to examine the sacred text. As Theodore was about to leave the Mela at Hardwar, on the 10th, he took a very bad fever, and was very ill—even dangerously so, until yesterday, when, I rejoice to say, I succeeded in subduing it. He is an excellent and valuable man in the mission, and we hope he may be long spared to labour for the salvation of his countrymen. I wish we had many like him, to put forth as a native ministry in this land, where there is so loud a call for the preaching of the Gospel.

Our young men are all much pleased to hear that the churches at home have engaged to support them in their future labours. I shall

see that they correspond with those churches respectively, from time to time; and if some persons were appointed in the churches to correspond with them, it would give the required encouragement. In consequence of the increase of our vernacular schools, we have been compelled to enlarge the accommodations, and are now erecting a hall attached to the city church, 36 feet by 22, and making such other alterations as will add greatly to our comfort. In addition to the hall, and the main body of the church, we will have five recitation rooms for the teachers of classes, from which the noise of the other pupils will be entirely excluded. This expense of about 500 rupees, we hope to obtain from our good friends in this country, and particularly at this Station.

The Lieutenant Governor of these provinces, with his lady, and all the gentlemen and officers of his camp, when at the Station last month, visited our schools, and spent some time in examining them; and expressed themselves very highly pleased with what they witnessed. His honour, the Lieut. Governor, at the close, addressed the whole school, and gave them all encouragement to persevere in their studies, and promised to patronise those who would thoroughly qualify themselves for public business. All this, it might have been supposed, would have done us much good, and promoted the interests of the institution, and doubtlessly will in the end; but, at the time, it had just the contrary effect. The Cazi, and several Malavis, and other influential citizens who were present, on hearing the pupils examined in Scripture History and the New Testament, and answering questions in the Shorter Catechism, and seeing that the Lieut. Governor approved of all this, took the alarm, declared that the scholars had become Christians, and called their parents to account. They declared that unless they would withdraw their children from our school, the parents would be dealt with as having renounced their religion, and be turned out of society. They also resolved to establish an opposition school, and put down their names for a monthly subscription for that purpose. This, however, like all native proposals, where money payments are called for, soon fell through, and we have not again heard of the proposal being carried out.

Two or three days after the examination, about three-fourths of the whole school left; but, I am happy to say, nearly all have again returned—that several new scholars have joined, and that the school is now as large as ever. All our other labours go on as usual.

We spent ten days at the Hardwar fair, in the beginning of the month, and had good opportunities for preaching the Gospel. During this time, the great Ganges canal was opened—the largest canal in the world. It is 142 feet wide, and 450 miles long. Its chief object is for irrigation. One of its aqueducts, about three miles long, at Rowkee, where it crosses a hill stream, has cost 3,000,000 of rupees. I was present at the opening, and it was a grand affair. The Lieut. Governor, civil and military officers from all parts of the country, gentlemen and ladies in great numbers were present, and some two hundred thousand natives. That same day the news was sent to Meerut, about seventy miles distant, by horsemen; thence to Calcutta the news was at once communicated to the Governor General by telegraph; and in the same evening his reply reached Rowkee!

Thus you see we are trying hard to follow you in the track of im-

provement. All this must have a wonderful effect on the spread of knowledge and of religion in India. The people cannot much longer stagnate in their old superstitious ways. The world is preparing rapidly for the greatest changes. Speed it on, thou blessed Saviour, and ride forward in the chariot of the glorious Gospel, until all, all shall know and serve thee!

As ever, dear brother Stuart, yours in Christ,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, May 4, 1854.

My dear brother Stuart,—I wrote to yourself and Mr. Wylie on the 18th ultimo. Two days ago I had the pleasure of receiving a long and very interesting letter, written on your behalf, by our mutual and dear friend, the Rev. R. Patterson, dated the 7th of March. At the same time I received from him clippings from the papers of the day, showing the immense impressions and excitement that had been produced by the arrival and speeches of Dr. Duff. The *reception* at your house appears to have been managed admirably, and the very inclemency of the evening seems to have given zest to the occasion. I have read his first speech in the United States with great delight, and agree with every word of it. It embodies the ideas that have possessed and animated me for many years, but which I could never hope to set forth in such lively and life-like colours. What a gifted man he is! But, above all, what a whole-souled and devoted man he is! I trust his visit will do good in many ways—not only in promoting the missionary cause, but in uniting the hearts of Christians, of every name, to love each other much more as brethren, and to help each other in every great and common cause. This is the spirit that we want to see prevailing among all who are united to Christ, the Head of his own Church. Surely as he loves all the members, so should we; and if any member suffers, so *all* the members should suffer with it. Duff is the man that will tell the Churches the truth, even the whole truth, about what they *could* do, and what they *ought* to do, for the evangelization of the heathen. It is not always a pleasant duty to do this; but he is the man that does not fear the face of man. He is the man for the times; and I trust his weighty and truthful sentiments will be brought home with Divine power to many a heart, and that cold-blooded avarice will quail before him, and many a fist, clenched with a deadly grasp of all that a benevolent Providence has placed within it, will be relaxed, and cheerfully pour into the Lord's treasury as much as he requires to carry on his great work among heathen nations. When snuff, and segars, and rum, and war, and every ruinous practice, shall be given up, by the professed followers of Christ, and the means thus squandered and worse than lost, shall be devoted to the cause of Christ and the happiness of man—for these are always united—O what a happy world we shall have! How soon then will the glorious gospel reach every shore! Then there will be no complaining about impossibilities. Then men will stand in amazement at their past neglect and unbelief; and then they will begin to know the value of property, and to enjoy the luxury it affords as a means of doing good to their fellow-men. Why it seems to me as if we were only on the very threshold of the benevolent operations that must

soon sweep all before them. When I look over the world I see wondrous preparations going forward, with a celerity which indicates the power of an unseen and Almighty hand. When I look into the pages of prophecy, I find that the time is very near, even at the door, when the mightiest convulsions among the nations of Europe must result in the destruction of the Man of Sin, and in the bringing in of the glorious millenium, and the spiritual, not the personal, reign of Christ over all the nations of the earth. When I look at India and Burmah, and China and Japan, all laid open to the scientific, the civilized and religious influences of the Christian world—when I look at the great highways by railroad that are being constructed across mighty, mighty continents, and the invisible messenger going with lightning speed to distant nations, and even beneath the billows of the swelling ocean, and bringing the ends of the earth together—when I find that the Bible has been already translated into almost every language on earth, and that the Christian Church of all denominations is waking up to a sense of her duty, and sending her missionaries to place that Bible in the hands of Pagan idolaters, and to proclaim to them the way of salvation by a crucified Saviour—surely we cannot but hope that the redemption of the world is near. I delight to dwell upon these subjects. They fill me with joy, and animate me in the service of the Saviour. I hope I may yet live to see the dawns of this glorious day soon to burst upon us.

Now, dear brother, my little scrap of paper is full, and I appear to have said nothing that I intended to say. That must be reserved for another mail. God bless you, dear Mr. Stuart, and abundantly bless you in all your attempts to aid His glorious cause. Verily you shall have your reward abundantly, but it will be *all* of grace.

Ever your attached brother in the Lord, J. R. CAMPBELL.

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### Editorial.

#### A CORRECTION.

We have been desired by the Stated Clerk of Synod to state that the name of the Rev. Michael Harshaw, of Sparta, Ill., was inadvertently omitted in the list of ministers published in the Appendix to the Minutes. If there be any other corrections to make, information on the subject will be duly attended to.

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#### LICENSURE OF MR. WILLIAM CALDERWOOD.

We have been informed that Mr. William Calderwood was licensed by the Northern Reformed Presbytery on the fifth of July to preach the everlasting gospel. Mr. Calderwood, it will be remembered, is one of the two persons designated by the late General Synod as missionary to India. We are not yet able to announce that either of these brethren will accede to the appointment which has been made, but we earnestly hope that they may do so. If not, let us pray that help may come from some other quarter, lest the souls of the perishing heathen be required at our hands.

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#### INSTALLATION OF REV. R. PATTERSON.

In another part of this number our readers will find an account of the installation of our respected brother, the Rev. Robert Patterson, as pastor of the First Re-

formed Presbyterian Church, Cincinnati. Among other friendly notices of this court, we find the following in the Herald of that city:

#### INSTALLATION OF REV. R. PATTERSON.

The Rev. Mr. Patterson was installed pastor of the First Presbyterian Church, on George street, on Tuesday evening of last week. This church is connected with the Reformed Presbyterian Church in the United States. The sermon was preached by Rev. J. A. Crawford, of Xenia, and the charges to the pastor and congregation were given by the Rev. Dr. Herron, of Lafayette, Ind.

Mr. Patterson is favourably known to many persons, as having attended Dr. Duff in his tour through the country. As a gentleman of admirable spirit, and, we are assured, excellent qualifications, we welcome him to the ministry in this growing city. He will find here a field for the highest abilities and the most ardent piety. Whoever wishes for severe and unintermitted mental toil, let him take a charge in this city—whoever has an iron constitution to wear out in the unceasing toils of pastoral life let him come to this city—whoever has a soul endowed with spirituality and decision sufficient to resist the mightiest combinations of evil, let him come here, and fight the Lord's battles. Intemperance, Sabbath-breaking, and every vice, almost, in the catalogue, are here, combined, and mighty. All forms of error, organized and unorganized, the visible and the subtle, invisible, are here. The hordes of foreigners, who know not God, swarm on every side; and it is matter of devout thanksgiving when such men as Mr. Patterson come to us from the Old World, to help us fight the evils which the Old World has sent among us.

The Reformed Church is not large in this country, yet the children of the covenant, wherever you find them, have some qualities that awaken admiration. These old, covenanting principles are still the wall of granite around them, seen amid the new scenes of this new world. We were interested in the illustration of this fact, given by the questions put to the pastor elect on this occasion. Take, for instance, the fourth and fifth questions:

"Do you acknowledge that public, social covenanting, upon proper occasions, is an ordinance of God; and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those *represented in the taking of them*, as upon those who actually covenant, until the ends of them be effected?"

"Do you approve of the faithful contendings of the martyrs of Jesus, and do you recognise as brethren, all in every land, who maintain a scriptural testimony in behalf of the attainments and causes of the reformation, against all that is contrary to sound doctrine and the power of godliness?"

Think of that, ye shuffling, loose, Puseyitic Protestants! This people have an ancestry, and ancestral recollections, and martyr memories, which they mean to honour, because they are all identified with the reformation of the church, and the tearing off from her bosom the incumbent mass of Popish superstition. We honour them for honouring such ancestors, and seeking to perpetuate such a noble testimony for Christ and his cause. In this present battle with Jesuit and Pope, and their natural child, the Puseyite, we rejoice in them, as men who will not flinch, even though the fire and the rack should come again, to try our faith.

One thing, however, we ask of them; not to forget that Scotland is three thousand miles off, and that this, their new home, is a new world, where it becomes them to adjust their moral forces, and put forth their moral heroism, with respect to the actual wants and position of society here and in this nineteenth century. They cannot make a Scotland of this land. They must meet the fire here by a new adjustment of their forces. It will not do to fight for every syllable of the covenant, and every minute peculiarity to which past necessities gave birth, as if they were vital to the interests of religion. We have only to ask them to look at things as they are, and join with their brethren in the great work of converting men and resisting evil, by actual missions of love among the masses of our wicked city, and we shall not fear for the future.

National churches, as such, can never last long, in the changing population of such a country. The next generation will have the stamp, not of Scotland, nor England, nor France, nor Germany; but of America. If the fathers will not adjust their ecclesiastical machinery to the New World, in which they live, that New World will adjust it for itself, in the moulding of their children. The spirit of American Presbyterianism is broader and more liberal than that of any Foreign Presbyterianism with which we are acquainted. May it spread and increase, until its mission in this land is fully accomplished! Meanwhile, we rejoice in the coming among us of good and true men from abroad, and wish them great success in the work of building up Christ's cause among us. F.

The advice which it gives so good naturedly, at the close, indicates the line of policy which our Church has been endeavouring steadfastly to pursue, namely, to

adapt herself to the character and wants of this country and our age. We believe that the principles we hold are susceptible of such application as will render them mighty, through God, to the pulling down of the strongholds of sin, and bringing into complete subjection, to the authority of Christ, all our land\* and all the world. We have a good system, and it is indeed important rightly to apply it. When our Church was organized in this country, a new Testimony was adopted, instead of the one in use in Scotland, in order to present the principles we hold in such a form as was suited to *universal application*.

### Notices of New Publications.

A MANUAL OF MISSIONS; or Sketches of the Foreign Missions of the Presbyterian Church—with Maps, showing the Stations, and Statistics of Protestant Missions among Unevangelized Nations. By John C. Lowrie, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church. New York: Randolph. 12mo.; pp. 77.

The Foreign Missions of the Presbyterian Church in the United States have now become so extensive, as to occupy a very important position before the view of the Christian world. This work presents a valuable description of the character and condition of the various Stations which have been established in all parts of the world. The maps and statistical table form a valuable addition.

LEILA ADA, the Jewish Convert. An authentic memoir. By O. W. T. Heigheray. Philadelphia: Presbyterian Board of Publication. 12mo.; pp. 230.

Any thing connected with the Jewish nation, still "beloved for their father's sake," possesses peculiar interest. While the "blindness in part which has happened unto Israel," still rests upon the great majority of the seed of Abraham, occasionally cases are presented which show the power of divine grace in reclaiming some of them. This work is an interesting memoir of one naturally of a very ingenuous and amiable disposition, and who became, by divine renewal, a bright trophy of the power of the Gospel. It is a valuable addition to the biographies of Christian females.

PETER THOMSON, and other Tales. 18mo.; pp. 107.

ANNIE BELL, &c. By Charlotte Elizabeth. 18mo.; pp. 108.

HISTORY OF MIMA. 18mo.; pp. 75.

BLIND MAN AND PEDLER. 18mo.; pp. 72. Philadelphia: Presbyterian Board of Publication.

These are books designed for the young, and well adapted to communicate religious truths in a very pleasing manner. All the works of this character, issued by the Board, are of a superior kind.

MEMOIR OF JOSEPH W. BARR. By Rev. E. P. Swift, D. D. Presbyterian Board of Publication. 18mo.; pp. 132.

We are glad to find a new edition of this book, which we read with great interest, when it was first published. It is a memoir of one of the first missionaries of the Western Foreign Missionary Society, the parent of the Presbyterian Board of Foreign Missions—one who had willingly offered himself for the work, but who fell a victim to the cholera, when about to embark for Africa. "Being dead, he yet speaketh."

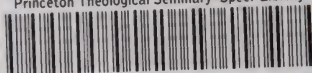


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